OR, THE

ART

By which a MAN may Raise

HIMSELF and FORTUNE

TO

Grandeur.

By *A. B.*

The Second Edition, *with the Addition of a* Table.

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ЛЯТ

THE BOOKSELLER TO THE Reader.

I Have had these few Sheets so long by me, that the Author (who is a Gentleman of Modesty and Worth) has ev'n almost forgot them, and left it to me to recommend them to the publick; though indeed they may very well expect a welcome from you, without the compliment of an ushering Preface.

Upon the Credit of the Author, and ſome ingenious Perſons who have viewed this Treatiſe, *I dare be bold to ſay, That he who is willing to be improved by Reading, ſhall find ſo much contracted in this little* Manual, *as by ordinary Reflection and Application, may be extended to the ſeveral Uſes and Qualities of his Life, if he intend to ſpend it in Vertue, and expects Reputation from his Actions; and to ſuch onely Counſel is to be given and Reward propoſed.* Prudence *(in general) I am told, like Truth, conſiſts in a ſingle and individual point (and that is in doing always what is beſt to be done) though the kinds of it may be various, according as the matter to which it is applied*

is

is diversified by the circumstances of Times, Places and Persons; for there are indeed, many who would be thought prudent, that often take very different Methods in pursuing one and the same Design; because reason, which ought to be their Guide, either out of Weakness mistakes the way, or by Prejudice, Interest, or other deluding Considerations, is diverted into By-Paths: And therefore it is necessary that Vertue *and* Integrity *do carry the Light, else* Conscience *it self may err and mislead Men in the dark; as being often swayed by prevailing Passions, and forced forward by Pride, Whimsey, Prejudice, and all the Regards that influence the Frailties of Man: Nay Knavery and Cunning pass sometime*

for Prudence, and true Wiſdom for Silline∫s and Simplicity; but the Succe∫s does in ſome Mens minds, determine the Nature of an Action; yet he that Acts with moſt Sincerity and Uprightne∫s, according to the beſt meaſures he can attain to, if he be not the moſt prudent in the eſteem of the World, he is certainly the honeſteſt Man; and Honeſty is the greateſt Wiſdom.

It's upon this Principle alone, that the Author has founded the following Sections, and diſcourſed of many things (for no man can treat of every thing) ſo ſuccinctly, and with ſo much ſententious perſpicuity, that he who carries this little book about him in his Pocket, and being willing to learn, opens it at a venture,

venture, when he has nothing else to do; shall I dare affirm shut it again with satisfaction, and if he meet not with something in it at a superficial glance, which may give him hints as to his Conduct; yet he will certainly find that his patience hath not been baited with tedious and magisterial Documents.

For those who are Vertuously inclined, but think themselves wise enough already (as there are many who do so) this little Treatise, if it do them no good, it will certainly do them no harm, nevertheless it is no presumption to advise such not too hastily to leave off Trade; seeing, though their Stock may at present seem sufficient, yet many Casualties of Losses and Times, may bring them

to want a new ſupply; and let them think on the ſaying of the old Poet.

--Semper tibi pendeat hamus,
Quo minime modis gurgite, piſcis erit.

For ſuch as are of an underſtanding and humble mind, this little Book (as I have ſaid) cannot miſs of being an uſeful Vade Mecum, *becauſe it gives pertinent tho general Directions for the conduct of moſt part of any Mans Life, the Actions of whom are not onely the ſubject of the* Manual, *but of all the Ethicks and large Volumns of Morality that have been written ſince the beginning of the World; but leſt I ſhould offend the Genius of the worthy Author (who aſſerts Brevity) by the*

Pro-

To the Reader.

Prolixneſs of a Preface, *that ſutes ill with the bulk of the Book, I ſhall add no more, onely wiſh the Reader benefit in peruſing of it; and ſo bid him*

Farewel.

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HUMANE PRUDENCE.

SECT. I.

SIR,

I Know you are Ingenious and Industrious, the Conjunction of two such Planets in your Youth doth presage much good unto you.

You are now entring upon the Theatre of the World, where every one must act his part; what part you shall act, I know not; but if it be your fortune to act that of a Begger, do it with as much grace and comelineſs as you can.

Never

Never perplex your Head with the Schools, whether a Myriad of Angels can dance upon the point of a Needle; nor ſpend time in the finding out of the proportion between the Cylinder and the Sphere, though the Invention highly pleaſed *Archimedes*.

Neither will it become you to quarrel the Orthography of a Word, and whether we ſhould write *Fælix* or *Felix*, but get to be ſo.

It will be an inſtance of great Prudence in you, to ſtudy Things which may be of Solid uſe, and come home to Buſineſs; the whole province of Learning is infeſted with Frivolous Diſputations and Vain Impoſtures.

I muſt confeſs, the Speculations of the *Metaphyſicks* (which are nothing but the *Needle-Work* of Curious Brains) are exceeding pleaſant: but pleaſure without profit,

is

is a Flower without a Root.

And all the *Philoſophy* in *Ariſtotle* and *Plato*, or the *Sublime Theorems* of the *Schools*, will not pay one Debt,

Add to your own Stores from Obſervation and Experience, a Way of Learning as far beyond that which is got by Precept, as the Knowledge of a Traveller exceeds that which is got by a Mapp.

The whole *Univerſe* is your *Library*, *Converſation*, *Living Studies*, and *Obſervations*, your *beſt Tutors*.

The *New World of Experiments* is left to the *Diſcovery of Poſterity*; but it hath been the *unhappy fate* (which is *great pity*) of *New Inventions* to be undervalued; witneſs that *Excellent Diſcovery* of *Columbus*, with the great neglect which he under-went before and after it.

But

But let nothing diſcourage you; *Worth* is ever at home, and carrieth its own welcome with it: your own *Vertues* will innoble you, and a gallant *Spirit* will make you Coſin-german to *Caſar.*

SECT. 2.

LInk not your ſelf with any Parties on Deſign, but with all Chriſtians in Communion; for you will find it true in ſome perſons, that, *Maxima pars ſtudiorum, eſt ſtudium partium.*

For my ſelf, I wiſh the *Chriſtian World Unity* in the few *Fundamentals*, which are *Neceſſary*, *liberty* in things indifferent, and *Charity* in all things.

I know there are many things obtruded upon the World, as *Oracles of Heaven*, when they are but the accuſtomed *Cheats and Deluſions of Impoſtors.*

But

But Wiſe-men cannot be content to be abuſed with Umbrages, nor is the World any longer to be entertained with Dark Lanthorns, ſince God hath ſaid, *Fiat Lux.*

I muſt confeſs I have not Faith enough my ſelf to ſwallow Camels, nor can I perſwade my Reaſon to become a *Dromedary*, to bear the whole Luggage of Humane Tradition, or the Impoſtures of the *Alcoran.*

That Religion to me ſeemeth beſt, which is moſt rational; eſpecially if we conſider, how much of Intereſt and the ſtrong impreſſions of Education, there is in that which many call Religion.

I do not ſpeak this, that you ſhould try the Articles of your Creed by the Touch-ſtone of *Ariſtotle.*

Be content with a true Faith in God, the Comforts of a Good Life, and the hopes of a better upon true Repentance; and take the reſt upon

on the Authority of the Church.

In things neceſſary go along with the Ancient Church, in things indifferent with the preſent.

Though you have ſome Opinions and Motions of your own, yet yield (as the Orbs do for the Order of the *Univerſe*) to the Great Wheel of the Church.

SECT. 3.

LET not your Faith, which ought to ſtand firm upon a ſure Foundation, lean over hardly, on a well-painted, yet rotten Poſt.

If in Scripture ſome Points are left unto us, leſs clear and poſitive, be content, it is that Chriſtians might have wherewith to exerciſe Humility in themſelves, and Charity towards others.

If you deſign to make your ſelf happy, look to your thoughts before

before they come to desires; and entertain no thoughts which may blush in words.

Be assured he hath no serious Belief of God or the World to come, who dares be wicked.

Instead of a *Cato*, set before you a *GOD*, whose *Eye* is always upon you; and therefore keep your Eye always upon him.

Fear to do any thing against that God whom thou lovest, and thou wilt not love to do any thing against that God whom thou feareſt.

Let your Prayers be as frequent as your Wants, and your Thanksgivings as your Blessings.

In the Morning think what you have to do, for which ask God blessing; at Night what you have done, for which you must ask pardon.

Take an exact account of your Life, be not afraid to look upon the *Score*, but fearful to increase it;

in; to deſpair becauſe a Man is ſinful, is to be worſe becauſe he hath been bad.

In all our Actions aim at Excellency; that Man will fail at laſt, who allows himſelf one ſinful Thought.

And he that dares ſometimes be wicked for his advantage, will be always ſo, if his intereſt require it.

Conſider the Shortneſs of your Life and Certainty of Judgment, the great reward for the Good, and ſevere puniſhment for the Bad; therefore make even with Heaven by Repentance at the end of every day, and ſo you ſhall have but one day to repent of before your Death.

SECT. 4.

SECT. 4.

NExt your Duty to God, I advise you, that you be Loyal to your King; never sell Honour to purchase Treason.

A secure and happy Subjection is more to be esteemed than a dangerous and factious Liberty.

Government is the greatest security of freedom; for as Obedience in Subjects is the Princes Strength, so is the same their own Safety: Therefore they who weaken the Sovereign Power, weaken their own Security.

Never suffer the Dignity of his Person to be slurred; for the most effectual Method of Disobedience, is, First to sully the Glory of his Person, and then to overthrow his Power.

As Rebellion is a Weed of hasty growth, so it will decay as suddenly;

denly; and that Knot which is united in *Treachery*, will easily be dissolved by *Jealousies.*

Great Crimes are full of Fears, Delays, and frequent Change of Counsels; and that which in the Projection seem'd full of its Reward, when it comes to be acted, looks big with danger.

And let me tell you, the Ends of the Common People, if nusled up in a Factious Liberty, are much different from the Designs of Sovereign Princes.

Submission to your Prince is your Duty; and Confidence in his Goodness will be your Prudence.

Let no pretence of Conscience render you disobedient to his Commands; for Obedience to your Prince is part of your Duty towards God.

And Conscience is not your Rule, but your Guide; and so far only can Conscience justifie your actions,

actions; as it is it ſelf juſtified by God and his Sacred Word.

Remember alwayes that Kings have long hands, they catch afar off, and their Blows are dangerous.

SECT. 5.

LET your Converſation be with thoſe, by whom you may accompliſh your ſelf beſt; for Vertue never returns with ſo rich a Cargo, as when it ſets ſail from ſuch Continents; Company, like Climates, alter Complexions.

Keep Company with Perſons rather above than beneath your ſelf; for Gold in the ſame Pocket with Silver, loſeth both of its colour and weight.

Retain your own Vertues, and by Imitation naturalize other Mens; but let none be Copies to you

you longer, than they do agree with the Original. Study to gain Respects, not by little Observances, but by a constant fair Carriage.

Hear no ill of a Friend, nor speak any of an Enemy; Believe not all you hear, nor speak all you believe.

Give not your Advice or Opinion before required, for that is to upbraid the others Ignorance, and over-much to value your own parts: Neither accustom your self to find fault with other Mens Actions, for you are not bound to weed their Gardens.

Never commend any Person to his face, but to others, to create in them a good Opinion of him: Nor dispraise any man behind his back, but to himself, to work a Reformation in him of himself.

Over-great Encomiums of any Person do not suit with Prudence;

for

for it's a kind of Detraction from thoſe with whom you do converſe, and it will expreſs arrogance in you: For he that commends another, would have him eſteemed upon his Judgment.

Nothing will gain you more reputation with the people, than an humble and ſerene Deportment.

A rude and moroſe Behaviour in Converſation, is as abſurd, as a round Quadrangle in the Mathematicks.

Urbanity and *Civility* are a Debt you owe to Mankind: Civil Language and Good Behaviour, will be like perpetual Letters Commendatory unto you: Other Vertues have need of ſomewhat to maintain them; Juſtice muſt have Power, Liberality, Wealth, *&c.* but this is ſet up with no other Stock than a few pleaſant Looks, good Words, and no evil Actions. It's an eaſie purchaſe, when Friends

are gained by Kindneſs and Affability.

Let your Behaviour, like your Garment, be neither ſtreight nor looſe, but fit and becoming.

Catch not too ſoon at an Offence, nor give too eaſie way to Anger; the one ſhews a Weak Judgment, and the other a Perverſe Nature.

Avoid in Converſation idle Jeſts and vain Complements, the one being *Crepitus ingenii*, the other nothing but Verbal Idolatry. Vertue, like a rich Stone, is ever beſt when plain ſet.

By Trifles are the Qualities of Men as well diſcovered, as by great Actions; becauſe in Matters of Importance they commonly temporize, and ſtrain themſelves, but in leſſer things they follow the current of their own Natures.

You will meet with many Perſons (as I my ſelf have done) which

which are wiſe in Picture, and exceeding formal; but they are ſo far from reſolving of Riddles with *Oedipus*, as they are very Riddles themſelves.

You muſt have a care of theſe; for a Pedant and a Formaliſt are two dangerous Animals; but to the *Solons* and *Heroes* of the Times, out of Duty you muſt pay them the Debt of an Honourable regard and memory.

If you meet with a Perſon ſubject to infirmities, never deride them in him; but bleſs God that you have no occaſion to grieve for them in your ſelf.

SECT. 6.

BE not futile and over-talkative, that is the Fools Paradice, but a Wiſe-mans Purgatory: It will expreſs a great weakneſs in you, and doth imply

a believing that others are affected with the ſame vanity.

Speak well or ſay nothing; ſo if others be not better by your ſilence, they will not be worſe by your Diſcourſe.

By your Silence you have this advantage, you obſerve other Mens Follies and conceal your own; and he diſcovereth his Abilities moſt, that leaſt diſcovereth himſelf; not that I would have you over-reſerved, that's a ſymptome of a ſullen Nature, and unwelcome to all Society.

But let your Diſcourſe be ſolid, not like a Ship that hath more Sail than Ballaſt.

There is no Man that talketh, if you be wiſe, but you may gain from him, and none that is ſilent, if you have not a care, but you may loſe by him: If you muſt ſpeak, it will be prudence in you always to ſpeak laſt; and ſo you will be Maſter

Maſter of others ſtrength, before you diſcover your own.

Reſervedneſs will be your beſt ſecurity, and ſlowneſs of belief the beſt ſinew of Wiſdom: Never impart that to a Friend, which may impower him to be your Enemy. Your Servants(which uſually prove the worſt of Enemies) you may admit into your Bed-Chamber, but never into your Cloſet.

A Secret, like a Crown, is no Eſtate to be made over in truſt; and to whomſoever you do commit it, you do but inable him to undo you; and you muſt purchaſe his ſecreſie at his own price.

Conſider how precarious and unhappy your Life and Fortune will be, which depends upon ſo ſlender a Thread as anothers pleaſure; therefore let me adviſe you always to carry two eyes about you, the one of warineſs upon your ſelf, the other of obſervation upon other Men.

Parca lingua, aperta frons, and *clauſum pectus*, are the beſt ingredients of Wiſdom; and that made the Italian ſay, *Gli penſiere ſtreti, & el viſo ſciolto*; Keep your Thoughts cloſe, and your Countenance loose.

Never truſt twice, where you have been deceived once; for he that makes himſelf an Aſs, it's fitting others ſhould ride him.

SECT. 7.

BE not Magiſterial or too Affirmative in any Aſſertion: for the bold maintaining of any Argument doth conclude againſt your own Civil Behaviour: Modeſty in your Diſcourſe will give a luſtre to truth, and an excuſe to your error.

If you deſire to know how ſhort your Underſtanding is in Things above, conſider how little you know of

of your ſelf, what the Soul is, of what Members your Body is inwardly compacted; and what is the uſe of every Bone, Vein, Artery, or Sinew: which no Man underſtands, as *Galen* himſelf confeſſeth.

Protagoras hath delivered to us, *That there is nothing in Nature but doubt; and that a Man may equally diſpute of all things; and of that alſo, whether all things may be equally diſputed of.*

I do pay much reverence to the humility of *Plato*, *Democritus*, *Anaxagoras*, *Empedocles*, and all the New Academicks; who poſitively maintain, *That nothing in the World could be certainly known.*

And *Socrates* was by the Oracle adjudged the Wiſeſt Man living, becauſe he was wont to ſay (*I know onely this*) *I know nothing.* Yet *Archiſelaus* was of Opinion, That

not ſo much as that could be known, which *Socrates* ſaid he knew, to wit, *that he knew nothing.*

Much of the Knowledge of the Arts we profeſs, we have been inſtructed therein by the very Beaſts and other Creatures: Of the Spider we learn to Spin and Sew, of the Swallow to Build, of the Nightingale Muſick: Of divers Creatures Phyſick, the Goats of *Candia*, being ſhot with an Arrow, do chuſe from out of a Million of Simples, the Herb *Dittany*, and therewith cure themſelves. The Tortoiſe having eaten of a Viper, doth ſeek for Wild Marjoram to purge her ſelf: The Dragon clears her Eyes with Fennel: The Cranes with their Bills do miniſter Glifters of Sea-water unto themſelves.

Therefore I muſt tell you, as amongſt Wiſe-men, He is the wiſeſt, that thinks he knows leaſt,

to

ſo amongſt Fools, He's the greateſt, that thinks he knows moſt.

SECT. 8.

BE ſtudious to preſerve your Reputation; if that be once loſt, you are like a Cancelled Writing, of no value; and at beſt, you do but ſurvive your own Funeral; for Reputation is like a Glaſs, which being once cracked, will never be otherwiſe than crazy. It will beget a contempt of you, and Contempt, like the Planet *Saturn*, hath firſt an ill Aſpect, and then a deſtroying Influence.

A noble Reputation is a great Inheritance, it begetteth Opinion, (which ruleth the World;) Opinion Riches, Riches Honour.

Chi ſemina virtu fama raccoglie.

but ho wſoever be careful to keep

keep up the Reputation of your Parts and Vertue with the Vulgar; for it will be more advantage to you to be accounted Vertuous and Learned by the Ignorant, than Ignorant by the Learned; for the Ignorant are many, but the Learned are few.

It was a Principle in *Julius Cæſar*, not to be eminent amongſt the *Magnifico*'s, but to be chief amongſt Inferiors.

Thy Credit wary keep, 'tis quickly gone;
Being got by many Actions, loſt by one.

SECT. 9.

NEver magnifie your ſelf, or boaſt of your great Actions (that is Pedantry) and as in Falconry, ſo take it for a truth, That thoſe of the weakeſt Wing are commonly the higheſt Fliers. Make

Make not your ſelf a Body of Chryſtal, that all Men may look through you; but (as Wiſe-men ought to do) be like Coffers with Double Bottoms, which when others look into, being opened, they ſee not all they hold on a ſudden and at once.

Let your Diſcourſe of others be fair, ſpeak not ill of any; if you do in his abſence, it's the property of a Coward to ſtab a Man behind his back; if to his face, you add an affront to the ſcandal: Every Man thinks he deſerves better than indeed he doth, therefore you cannot oblige Mankind more, than to ſpeak well: Man is the greateſt Humouriſt and Flatterer of himſelf in the World.

I have obſerved, That no Men are ſo ready to ſully the Honour and Reputation of others, as thoſe which do deſerve the worſt themſelves; yet I have ſo much Charity

ty for them, that many times they do it not ſo much out of a Principle of Malice, as thereby to gain a Reputation (as they think) of being Vertuous and Juſt themſelves; therefore if any perſon ſhall ſpeak ill of you, I adviſe you not to diſquiet your ſelf; but endeavour to live ſo vertuouſly, as the World ſhall not believe that to be true, which is reported of you. And you muſt underſtand, That many ſpeak ill, becauſe they never learned to ſpeak well.

Your own Innocency will be a Back of Steel unto you, and a clear Soul, like a Caſtle, againſt all the Artillery of depraving Spirits, is Impregnable. Howſoever it will be your Wiſdom to carry a Counterpeſt or Antidote in your Ears againſt the poiſon of Virulent Tongues.

It was an inſtance of great Prudence in the Earl of *Carnarvan*, when

when diſcourſing with a Doctor of Phyſick, the Doctor told him he lied: The Earl (though a Perſon of much Honour and Courage) without any Paſſion replied, *That he had rather take the Lye of him twenty times than Phyſick once.* This was a Noble Gallantry of Spirit, for a Lye, like falſe and counterfeit Money, though a Good Man may receive it, yet ought he not in Juſtice to pay it.

I am not much concerned if the Plebeian Heads take me for the Image of a Flie, a Nullo, a Cypher; nay if they tell me I am a Fool, I can have the ſame Sentiments with that great Chancellour, who when Cardinal *Wolſey* told him he was the verieſt Fool in the Council; *God be thanked*, ſaid he, *that my Maſter hath but one Fool here.* I do deſire to honour my life not by other Mens opinions, but by my own Actions and Vertues.

Si vis beatus esse, cogita hoc primum contemnere, & contemni, nondum es felix si te turba non deriserit.

Howsoever disoblige none, for there is no person so contemptible, but it may be in his power to be your best Friend or worst Enemy: If you do Courtesies to a hundred men and disoblige but one, that one shall be more active to your ruin than all the other shall be to serve you: Therefore if you will gain respect, turn Usurer, and make all men enter into Obligations to you. The World is a Shop of Tools, of which the Wiseman onely is the Master.

SECT. 10.

SECT. 10.

NEver be ſo below your ſelf as to let any Paſſion be above you: Be aſſured when Paſſion enters in at the Fore-gate, Wiſdom goes out at the Poſtern.

He who commands himſelf, commands the World too; and the more Authority you have over others, the more Command you muſt have over your ſelf.

I cannot but admire at the temper of that *Perſian*, who in his fury threatned the Tempeſt and whipt the Sea.

It is a ſorrow to me, to ſee a paſſionate Man ſcourge himſelf with his own Scorpions, and in the midſt of his innocent Contentments fondly to give himſelf Alarms.

It's the Infelicity of many Men, to ſally into the greateſt paſſion upon the leaſt occaſion: Not unlike

that

that Gentleman (though learned, yet none of the wiſeſt) when ſeeing his Man at Plow, fell into a great Diſtemper, and was much incenſed againſt him, becauſe he did not plow, *ſecundum Artem*, in drawing his Furrows mathematically, and *in Linea Recta*, as he ſaid: A Friend of his ſtanding by, told him that he had little reaſon to be diſpleaſed, if he conſidered the ſmall difference between *errare* and *arare*.

I am not pleaſed, if I ſee a Butter-flie in the Air, and cannot catch it.

Be you like the *Caſpian Sea*, which is ſaid never to ebb or flow.

Have not to do with any Man in his Paſſion, for men, contrary to Iron, are worſt to be wrought upon when they are hot.

It's more Prudence to paſs by Trivial Offences, than to quarrel for them; by the laſt you are even with your

your Adverſary, but by the firſt above him.

If you have an Injury done you, you do your Adverſary too much honour to take notice of it, and think too meanly of your ſelf to revenge it: Let me adviſe you, to diſſemble an Injury, when you have not the power to revenge it, and generouſly to forgive it, when you have the means to do it.

It's a noble way of Revenge, to forget and ſcorn them; for Reſentment doth but encourage that Malice which neglect would diſſipate. *Lewis* the Twelfth of *France* being adviſed by ſome of his Council to puniſh ſuch as were Enemies to him when he was Duke of *Orleans*, anſwered like a Prince, *That it did not ſuit with the glory of a King of* France *to revenge the injuries done to the Duke of* Orleans.

If you be diſpleaſed with every Pecca-

Peccadillo, you will become habitually forward: Learn to be patient, by obſerving the inconveniences of impatience in other Men.

If you have an infelicity upon you, by your impatience you ſuper-add another to it: He who ſubmits to his Paſſions, at the ſame time is a Slave to many Tyrants. I prefer the freedom of my Mind and the ſerenity of my Soul (not clouded with Paſſions) before the Empire of the World.

It will be the teſt of Prudence in you, without any Paſſion to indure the Injuries and Follies of other Men: If you cannot indure them in others, you may make them your own: For firſt you loſe your Judgment, and then offend your Self; and ſo Paſſion will præcipitate you into that Ill which you would avoid.

If any Man doth me an Injury, I am not diſturbed, but muſt pity him;

him; for he is the firſt offended, and receives the greateſt damage; becauſe in this he loſeth the uſe of Reaſon.

Every day I meet with *Bravo's*, falſe and perfidious Perſons, but they can do me no harm, becauſe it's not in their power to diſquiet me or to make me act any thing diſhonourable; neither am I angry nor diſaffected toward them, becauſe they are by Nature near unto me; for they are all my Kinſmen by participation of the ſame Reaſon and Divine Particle: If at any time I have an injury done me by them, I convert it to my own advantage, I know how to avoid them; and they diſcover to me my own Weakneſs, where I may be aſſaulted; therefore I ſtudy to fortifie that place: And if an Aſs doth kick me (as many times he doth) I never uſe to put him into the Court.

I ſpeak this to you; not that I would have you without ſenſe, for *Chi la fa Pecora il Lupo la mangia*: He who maketh himſelf a Sheep, the Wolf will devour him.

It was a Maxime worthy of *Cæſar*'s Gallantry, *Nec inferre nec perpeti.*

SECT. II.

I Shall commend unto your practice that Excellent Precept of *Pythagoras*, *Nil turpe committas, neque coram aliis, neque tecum, maxime omnium verere teipſum*: And believe it, a good Man will bluſh as much to commit a Sin in the Wilderneſs, as upon a Theatre: The leſs the occaſion of Sin, the greater is the Nature of it: And to juſtifie a Fault is a greater Sin than to fall into it: And let me tell you, Sin is Maſculine, and begets the like in others; and

and many times like Venom it infects the Blood, when the Viper is dead, which gave the Wound: Therefore take care that the bright Luſtre of your Vertues may inlighten the whole Sphere wherein you move.

I would not have you like a Sun-Dyal in the Grave, of no uſe.

As to Acts of Charity and Vertue, let not your heart be a narrow Iſland, but a large Continent; be your own Almoner, and diſpoſe of your own Charity: but as to Favours and Kindneſſes, imitate the Wiſe Husbandmen, who when they ſow their ground, do not throw all their Seed in one place, but ſcatter it; and believe me, ſmall and common courteſies do more oblige than great favours: And whereas others are made poor by Oppreſſion, make you as many Beggars as you can by your Bounty: And if you deſign to gain

all

all Intereſts, make all Intereſts Gainers.

SECT. 12.

OUt of your Acquaintance chuſe Familiars, and out of thoſe pick Friends.

But let me adviſe you never to make a Coward your Friend, or a Drunkard your Privy-councellor; for the one upon the approach of the leaſt danger, will deſert you, and the other will diſcover all your ſecrets; both dangerous to Humane Society.

Friendſhip is a ſacred thing, and deſerves our deareſt acknowledgments: A Friend is a great comfort in ſolitude, an excellent aſſiſtance in buſineſs; and the beſt protection againſt injuries.

In the Kindneſs of my Friend, I ſweeten the Adverſities of my Life; by his Cares I leſſen my own,

and

and repoſe under his Friendſhip: When I ſee any good befall him I rejoyce, and thereby increaſe my own happineſs.

Therefore I cannot but hug the Reſolution of that Philoſopher, who when he was dying, ordered his Friend to be inventoried amongſt his goods.

A Friend, like a Glaſs, will beſt diſcover to you your own Defects.

But never purchaſe Friends by Gifts, for if you leave to give, they will leave to love.

Love is built upon the Union of Minds, not the Bribery of Gifts; and the more you give, the fewer Friends you will have.

An Enemy is better recovered by Kindneſs, than a Friend aſſured.

Have a care in making any Man your Friend twice, except the Rupture was by your own miſtake, and you have done Penance for it.

when

When you have made choice of your Friend, expreſs all Civilities to him; yet in prudence I would adviſe you to look upon your preſent Friend, as in poſſibility to be your future Enemy.

I never have forſaken my Friend, but when he hath firſt forſaken himſelf and Vertue (which was the True Lovers Knot which firſt united us;) and if at any time I renounced his Familiarity, yet in reſpect of my former intimacy, I retained an Affection for him, and wiſhed him well.

I do profeſs my ſelf a Citizen of the World, and have ſuch an Averſion to any thing that is unkind, that I look upon an injury done to another, as done to my ſelf.

And many times when I have heard that my Friend was dead, I have bemoated my Eyes with Tears, and could as paſſionately have

have wept over his ſacred Urn, as that Græcian Matron did for the loſs of her Mother: But when I had conſidered, it was more Kindneſs in me than Prudence; for I might as reaſonably have wept that my Friend was born no ſooner, as that he ſhould live no longer.

SECT. 13.

STudy not only to preſerve your Eſtate, but juſtly to increaſe it: Mony is the Heir of Fortune, and the Lord Paramount of the World.

Riches are the Keys to Greatneſs, and make the acceſs to Honour more eaſie and open.

A Man without Money is like a Wall without a Croſs, for every Man to draw upon, *El ſenner dinero par un gran Cavallero.*

It's ſtoried, That a Noble Man of *Venice* made his Addreſs to

Cosmo de Medicis Duke of *Florence*, and signified to him that he understood his Highness had the Philosophers Stone, and desired to see it.

It's true, saith the Duke, *but my Elixir is this, Never to do that by another which I can do my self; Not to do that to morrow, which I can do to day: Not to neglect the least things.* The Venetian thanked his Highness, and took his leave of him; and by the Observation hereof became the wisest and the Richest man in *Venice*. If you purpose to be Rich and Wise take this Elixir.

I know a generous Man least regards Money, but when he hath it not, he wanteth it most; and the most Excellent Person without an Estate, is like a Ship well rigged, but cannot sail for want of Wind: If your Estate be but small, come seldom into Company; but when you

you do, let your Mony go freely.

Have a care you do not imitate his Fortune, who labouring to buoy up a ſunk Ship of anothers, bulged his own Veſſel.

Thoſe Men which have waſted their own Eſtates will help you to conſume yours. Theſe are like the Fox in the Fable, who having loſt his Tail, perſwaded others to cut off theirs as troubleſome.

I have read there was a Goddeſs faſten'd to an Oak in a Grove, who for a long time had many Worſhippers; but when the Tree was ready to fall, none would come within the Shadow of her Statue.

Love and Reſpect are rarely found in loſt Fortunes, and Adverſity ſeldom meets with the returns of Friendſhip.

The World hath no Kindneſs or Affection but Intereſt; and though you have many perſons

allied to you, yet you will find them moſt a-kin to their own Intereſt.

And Charity, though a Saint, is yet without an Altar in the World; you will meet with many Men, which have much of the *Heliotrope* in them, which open in the Sun-ſhine of Proſperity; but towards the Night of Adverſity, or in ſtormy ſeaſons, ſhut and contract themſelves.

And believe me, none will be ſo ſevere Enemies to you in Adverſity, as thoſe, that in Proſperity have been your Friends.

SECT. 14.

I Am not by my Conſtellation deſtinated to be rich, neither do I much care; for the more a man hath, the more he wanteth.

And Riches were to be ſought after

after above all things, if they brought Content as well as Content bring them; if they be for real uſes, then it followeth, he who hath not need of ſo many things as another, is richeſt of the two; and be aſſured, he who needeth leaſt, is moſt like God.

External Fortunes may befal the unworthieſt perſons, but a Mans own ſolid worth is that which begets him glory. Nobility and Riches are reputed to make Men happy, yet deſerve not much to be commended, being derived from others. Vertue and Integrity, as of themſelves they are lovely, ſo do they alſo give a ſingular luſtre to the moſt Excellent Perſon.

Craſſus accounted him a Rich Man, who had an Eſtate to maintain an Army; but he that hath an Eſtate to maintain an Army, had need have an Army to keep his Eſtate.

Get all the Poſſeſſions of the Earth, yet if you meaſure your own ſhaddow (as *Archidamus* told *Philip* of *Macedon*) he ſhould not find it longer than before.

Bias made himſelf rich, by abandoning his Goods; and his *Omnia mea mecum porto*, hath raiſed him a glorious Pyramid of Honour to all Poſterity.

The Rich Man lives happily, ſo long as he uſeth his Riches temperately; and the Poor Man who patiently endureth his wants is rich enough.

Methinks when I ſee a poor Man drink out of his Hand, I could with *Diogenes*, throw away my Diſh.

And many times wiſh with *Crates*, that the Stones were Bread, as well as the Water Drink, that we might have a certain Proviſion by Nature.

What is beyond that which is

purely neceſſary to me, is uſeleſs: If my Cloathes be ſufficient to defend me from Heat and Cold, or my Houſe from Wind and Rain, I expect no more: If I find any thing beyond, I can behave my ſelf with indifferency. I value not the Treaſures of the *Samnites*, or the Delicaſies of *Apicius*. Neither would I (if it were in my power) with *Dyoniſius* the *Sicilian*, reward thoſe who could invent any new pleaſure. Nor am I ambitious, with *Scipio* to be *Magnus*, or with *Fabius* to be *Maximus*; Nor do I affect great Riches or Honours, but look upon them as pretty little Toys and Nuts, which Fortune throws out to men, juſt as we do to little Children; pleaſing my ſelf with taſting now and then one, which ſome accident hath flung even to me, too, whileſt that others are ſtruggling and contending who ſhall get the moſt.

I am not much delighted with the Regalio's or Gaiety of the World: I can do by them, as Princes do by great Banquets, look on them, and touch them, and so away: There was no Magick in that Beautiful Face of *Darius*'s Lady, which could have inchanted me; neither could the Eyes of *Cleopatra* have triumphed over the powers of my Soul, as they did over *Cæsar* and *Anthony*; for this I am beholden to my Stars; *Saturn* was Ascendent in my Nativity, I am but slow and dull: yet I can say at any time with a good heart that Verse which *Cleanthes* hath made famous.

Ἀγοῦ με Ζεῦ, καὶ σὺ ἡ πεπρωμένη.

Quocunque voles Jupiter, me duci to, tuque necessitas.

For a Wilderness to me is as pleasant, as the *Land of Promise*, my

my Mind can find a Hermitage every where; and in the moſt numerous Aſſemblies of Men in the greateſt Cities, I very frequently find my ſelf in a Deſart.

When I hear the Nightingale ſinging in a Wood (where I often retire) I do envy her happineſs, becauſe ſhe is perched on the Pinacle of her higheſt Felicity; free from Care and Toil, and entertaining her ſelf, in her Solitudes, with her own Muſick and Warbling Notes.

Of all perſons I look upon them to be happy, who have their Eſtates in their own hands (I mean Labourers) for as they never gain much, ſo they are ſure never to want but little.

However let me adviſe you, to make uſe of your Eſtate while you live; for when you die, you ſhall leave it to the greateſt Enemies you have, who wiſhed your Death when you were living.

And when you are dead, you are no more concerned in that you shall leave behind you, then you were in that which was before you were born; therefore get well to live, and then study to live well.

SECT. 15.

IF you design to your self happiness and an improvement of your Estate, let me advise you to avoid Suits in Law; if you engage in any, you put your self into a House of Correction; where you must labour stoutly to pay your Fees.

If the Case shall go for you, there are those who will tell you, That Victory is a fair Game, but you must give them leave to divide the Stakes.

If it shall be your misfortune to engage in any, have a care of a

rich

rich Fool; for there is nothing more dangerous, as to mischief, than a rich obstinate Fool, in the hands of a Cunning Knave.

There were two Lawyers very passionately pleading their Clients Case, to their great satisfaction; when the Case was done, the Lawyers came out of the Court, and hugged each other; the Clients much admiring their Behaviour, one of them asked his Lawyer, *How they could be Friends so soon? Tush man*, saith the Lawyer, *we were never Foes; for we Lawyers are like a Pair of Sheers, if you open them, and then pull them down, they seem to cut one another; but they only cut that which cometh between them.*

You remember the Epilogue of the Vulture, sitting upon a Tree to see the Lion and the Bear fight, and to make prey of him which fell first; have you a care you do not make the Moral.

I speak

I ſpeak not this to reflect upon that Honourable Profeſſion, to which I ſhall ever pay the greateſt Tribute of my Service.

I know there are many excellent Perſons towards the Law, if it be your Fortune to meet with them.

But you will be ſure at every Market in the Countrey, to find ſome Fairies, Elves, and little Spirits, with Hawking Bags or Snapſacks by their ſides, wherein they have their Familiars; ſome with Green Coats, others with Yellow Veſts, which they ſend forth to the diſquiet of good Men, as *Æolus* did the Winds, which he had gotten into his Bottle, to the Diſturbance of the World.

Certainly theſe Elves are much of the Nature of the Ant, very good for themſelves, but exceeding pernicious in the Garden of a Common Wealth.

If

If ever you ſhould flie to theſe for ſuccour, as the Sheep do to the Buſhes, in a Storm, you will be ſure to leave a good part of your Coat behind you.

Theſe, like a Quartane Ague, will never leave you, as long as any humour be left in you; and if you ſhall have need to make uſe of them, they will ſtirr no more without their Fee, than a Hawk without a Lure.

My Advice to you is, that you ſeriouſly imploy your ſelf in the Study of the Laws of this Nation (being the moſt excellent for their Juſtice and Wiſdom) if not to practiſe the Law, yet to gain ſo much knowledge therein, as to defend your ſelf and eſtate from the Robbin-good-fellows of it.

If you be not ſo diſpoſed, you muſt lay up one third part of your Eſtate to preſerve the other two, or elſe you will be aſſuredly undone.

SECT.

SECT. 18.

NExt Sins in Law (which are but *jactus aleæ*) avoid Gaming; it hath no satisfaction in it, beside a sordid covering of that which is anothers, or a prodigality of that which is your own. It's a Madness beyond the cure of *Hellebore*, to cast a Die whether your Estate shall be your own or not, if you have not a care (I can without an *Augure* tell what will be your Fate) this like a Quicksand, will swallow you up in a moment; and Goods which are so gotten, are like *Pyramides* of Snow, which melt away and are dissolved with the same ill Husbandry that did beget them; and believe me, you will find it more chargeable to you than the Seven Deadly Sins.

Remem-

Remember that one Crown in your Purse will do you more honour than ten spent.

SECT. 17.

THere is one step more to make your Life comfortable, and to advance your Fortune, and that is, well to dispose of your self in Marriage; certainly a business which requireth grave consideration.

Ride not post for your Match, if you do, you may in the period of your journey, take Sorrow for your Inn, and make Repentance your Host.

If you marry, espouse a Vertuous person; a Celebrated Beauty, like a Fair, will draw Chapmen from all parts.

Never marry so much for a great Living as a good Life; yet a fair Wife without a Portion, is

like

like a Brave Houſe without Furniture, you may pleaſe your ſelf with the Proſpect, but there's nothing within to keep you warm.

Be ſure you love her Perſon better than her Eſtate; for he who marrieth where he doth not love, will be ſure to love where he doth not marry.

Remember there's a great difference between a Portion and a Fortune with your Wife: If ſhe be not Vertuous, let her Portion be never ſo great, ſhe is no Fortune to you.

But if you be able to live of your ſelf, and out of Debt, and deſign to Marry, have a care you make not too great a Joynture out of your Lands; eſpecially if you have Children by a former Wife: If you do, it will be more Fatal and Calamitous to your Family than any Debt.

If you have Children, it's better to leave them a Competent Eſtate with a Profeſſion, than great Riches without it; for in the one there is a place for Induſtry, but the other, like a Lure, will bring all Birds of Prey to devour them.

Have a regard to a good Biſhop to ſatisfie your Conſcience; for an Honeſt Lawyer to ſettle your Eſtate; and marry into a good Family, to keep your Intereſt.

Chuſe ſuch a Wife as may ſympathiſe with you in your Afflictions; for Marriage is juſt like a Sea Voyage, he that enters into this Ship, muſt look to meet with Storms and Tempeſts.

Methinks the Zeal of that Prieſt did treſpaſs upon his Diſcretion, when in a Wedding Sermon he much commended Marriage, but compared the Women to a Grave.

For

For as every Grave (saith he) hath a *Hic jacet*, so when you come to marry, *Hic jacet* the Wisdom of *Solomon*, *Hic jacet* the Valour of *David*; *Hic jacet* the Strength of *Sampson*.

I must confess, I ever had a Noble Affection for that Excellent Sex, as great Instruments of good, and the prettinesses of Society; and ever thought, that of all Follies in Man, there is none more excusable than that of Love; but I find by my self that Passion will grow old, and wear out in time.

SECT. 18.

WHen You come upon the Stage of Action, as it's your Duty, so it will be your Glory, to deal justly with all Persons.

Clear and round Dealing is the Honour of Man's Nature: Hate nothing

thing but what is diſhoneſt; Fear nothing but what is ignoble, and love nothing but what is juſt and honourable.

To ſtoop to any ſordid low action, is to imitate the Kite, which flieth high in the Air, yet vouchſafes to condeſcend to Carrion upon the Ground.

Do Injury to none, for by ſo doing you do but teach others to injure you.

Innocency will be your beſt Guard, and your Integrity will be a Coat of Mail unto you.

It's leſs difficult and more ſafe, to keep the way of Honeſty and Juſtice, than to turn away from it; yet commonly our Paſſions lead us into By-paths.

And be aſſured, He that in any one Affair relinquiſheth Honeſty, baniſheth all Shame in ſucceeding Actions, and certainly no Vice covereth a Man with ſo much

Shame

Shame, as to be found falſe or unjuſt.

Whatſoever I act, I endeavour to do it, as if it were my laſt act; and therefore I do it with Care and Integrity; I think on no longer Life, than that which is now preſent. I forget all that is paſt, and for the future (with a humble ſubmiſſion) I refer my ſelf to providence: What others ſhall ſay or think of me, or ſhall act againſt me, I do not ſo much as trouble my Thoughts with it. I fear nothing, I deſire nothing, I admire nothing: Yet I do even reverence my ſelf, when I have done a Juſt and Vertuous Action: But to inrich my ſelf by any ſordid means, I dare not; for in ſo doing, I diſtruſt Providence, and become an Atheiſt.

Keep touch in leſſer Matters, not to deceive in greater, but the better to diſpoſe your ſelf to perform

form things of Weight and moment: A Promiſe is a juſt Debt, which you muſt take care to pay, for Honour and Honeſty are the Security.

Borrow before you have need, and pay before the time you promiſed; it will gain you Credit: Breaking your Faith may gain you Riches, but never get you Glory.

It was well ſaid by Monſieur *D' Georgius* a French Captain, who having burnt many of the Churches of the Spaniards in *Florida*, and being asked, Why he did ſo? Told them, *That they which had no Faith, needed no Churches.*

Before you act, it's Prudence ſoberly to conſider; for after Action you cannot recede without diſhonour: Take the Advice of ſome Prudent Friend; for he who will be his own Councellour, ſhall be ſure to have a Fool for his Client.

Reſo-

Reſolutions are the Moulds wherein Actions are caſt; if they be taken with over-much haſte or too much affection, ſeldom do they receive good ſucceſs.

When you have fully reſolved what courſe to take in any Action, you muſt not after repent, or fear any difficulty; for ſuch things will leſſen the Gallantry of your Mind.

And although ſome Difficulties do happen to ariſe, yet you muſt believe that every other Courſe would have been accompanied with the ſame or greater Impediments; yet many times it's more Prudence to follow the Direction of a preſent good Fortune, than the firſt Reſolutions.

In the Conduct of Affairs, you may ſhew a Brave Spirit in going on, but your Wiſdom will moſt appear in ſecuring your retreat, and how to come off; for there is ſuch incertainty in all Humane Affairs,

fairs, that that Course to me seemeth best, which hath most passages out of it.

Therefore it was well observed by one, that the *Turks*, who made an Expedition into *Persia*, and because of the Streight Jaws of the Mountains of *Armenia*, the Bashaws consulted which way they should get in; one that heard the Debate, said, *Here is much ado how we shall get in, but I hear no body take care how we shall get out.*

SECT. 19.

IN Business be active and industrious, for many Men of large Abilities, relying wholly upon their Wit, and neglecting the use of ordinary Means, suffer others, less able, but more active and industrious, to go beyond them.

Dili-

Diligence alone is a fair Fortune, and Induſtry a good Eſtate. Idleneſs doth waſte a Man as inſenſibly as Induſtry doth improve him.

Chi ha arte, ha parte, chi non corre non ha il pallio.

Æſop's Fiſher could catch no Fiſh by his playing upon his Flute, but was neceſſitated, to preſerve his being, to caſt his Nets and his Tackling into the River.

And you may obſerve, That in Heaven, the Moving Planets are of much greater Conſideration than thoſe that are fixt and do not ſtir at all.

If Succeſs of Buſineſs doth not at firſt anſwer your expectation, let no Fumes of Melancholy poſſeſs you; uſe other Expedients and Addreſſes: For he that conſtantly makes head againſt the Aſſaults of For-

Fortune, ſhall be ſure to be Victorious and attain his Ends.

Every Thing hath two Handles, if the one proves hot and not to be touched, you may take the other, that is more temperate.

Howſoever, in doing Buſineſs apply your Thoughts and Mind ſeriouſly to it, but be not too eager, nor paſſionately ingage your Affections in it; nor promiſe your ſelf Succeſs: By this means you will have your Underſtanding clear, and not be diſturbed if you miſcarry; which you muſt make account will often happen to you.

When a Buſineſs may turn to diſadvantage, it will be your Wiſdom to temporize and delay, and get what time you can by deferring; becauſe time may occaſion ſome accident which may remove the danger.

But if it be for your advantage, Delays are dangerous, and you

muſt act with ſecrecy and celerity, which are the two Wheels, upon which all great Actions move.

The Nobleſt Deſigns are like a Myne, if diſcovered, prove ineffectual.

And to ſpend that time in a grave gaze on Buſineſs, which might ſerve for a ſpeedy Diſpatch of it, is to imitate that Muſician, who ſpent ſo much time in the Tuning his Inſtrument, that he had none left to exerciſe his Muſick.

If the Matter you undertake be doubtful, warrant your own Diligence, but keep no Office of Aſſurance to warrant the Succeſs: Remember the Italian makes it part of the Character of an Engliſhman, when he is to undertake any thing, preſently he ſaith *I'll warrant you*, but when he miſſeth of his Undertaking, he ſaith, *Who would have thought it?*

How-

However uſe Circumſpection in all your Actions, for he who intendeth what he doth is moſt likely to do what he intends: Half doing in any thing, is worſe than no doing; and a middle courſe in caſe of Extremity, of all is the worſt.

It was Excellent Advice of *Tiberius Cæſar*, *Non omittere caput rerum, neque te in caſum dare:* Follow ſafe Courſes by Reaſon rather than happy by Chance.

Yet ſome things muſt be ventured, and many things which exceed the Prudence of Man, are often by Fortune diſpoſed to the beſt.

Certain it is, That he who will commit nothing to Fortune, nor undertake any Enterprize, whoſe Event appeareth not Infallible, may eſcape many Dangers by his wary Conduct, but will fail of as many Succeſſes by his unactive Fearfulneſs.

All that a Wise Man therefore can do, is to attempt with Prudence, pursue with Hope, and support intervening Accidents with Patience.

SECT. 20.

IT will be great Prudence in you, rightly to take hold on Opportunities, for Opportunity admits of no other Game; and those that have lost their first Hopes, any thing that is future seems best.

In management of Affairs stand not upon niceties and punctilioes of Honour, but by fair Compliance gain your ends: Heat and Precipitation are ever fatal to all Businesses; a sober Patience and a wise Condiscention, do many times effect that which Rashness and Choler will certainly ruin and undoe.

Keep

Keep Formality above Board, but Prudence and Wiſdom under Deck; for nothing will give a greater ſtop or remora to your Affairs, than to be eſteemed Wiſe by them with whom you are to Deal; it will beget Jealouſies in them, and your Wiſdom will be but as an Alarm to them never to come unprovided, when they have any concern with you.

If you are to negotiate a matter with any Perſons, obſerve their Temper, and (as far as Prudence and Diſcretion will give leave) comply with their Humour; ſuffer them to ſpeak their Pleaſure freely, rather than interrupt them; provoke them to ſpeak, for they will out of Ignorance or Inexperience, let fall ſomething which may be for your advantage.

Give fair Words, and make large Promiſes, for they are the moſt powerful Engines to work your Ends.

Converſe with all Men as Chriſtians, but if you have to do with any Stranger, look upon him as one that may be unjuſt (it's ſevere but it will be your own ſafety) if he proves otherwiſe, he doth but fail your expectation; for believe me (and I have found it to my coſt) nothing will undo you more than to rely too much upon the Honeſty of other men.

And if poſſible order your affairs ſo, that he with whom you are to deal, perform firſt, when that is done, if you be deceived, you may thank your ſelf.

If at any time you ſhall be overmuch preſſed to do any thing haſtily, be careful, Fraud and Deceit are always in haſte: Diffidence is the right Eye of Prudence, *Cavendo tutus.*

In all great Actions take many (if you pleaſe) to your Aſſiſtance, but few to your Truſt.

When

When you have a preſent good in proſpect, which may turn to Advantage, decline it not by the importunity of others, if you do, you will make work for Repentance; let the Buſineſs of the World be your Circumference, but your ſelf the Center.

If you meet with a Perſon that is more Compliant or Officious unto you than uſual, have a care, for he hath ſome deſign upon you; and he either hath or doth intend to deceive you.

Never put your ſelf into the power of any Perſon how he will deal with you; if you come to depend upon the Charity of others, you are undone; therefore always ſtand upon your guard.

SECT. 21

KEep an exact Diary of all your Actions, and the moſt memorable Paſſages you hear or meet with.

And if in the conduct of your Affairs you have been deceived by others, or have committed any Error your ſelf, it will be Diſcretion in you to obſerve and note the ſame, and the Defailance, and the Means or Expedients to repair it; it will make you more Prudent and wary for the future.

For let me tell you, No Man is truly Wiſe but he who hath been deceived; and your own Errors will teach you more Prudence than the grave Precepts or Examples of others.

At a time there was a great Conteſt between Folly and Prudence which ſhould have the Precedence; the

the Difference grew ſo high, that they agreed to refer it to *Jupiter*, who hearing what could be ſaid on both ſides, at the laſt gave this Judgment, *That folly ſhould go before, and Prudence follow after.*

Let all your Obſervations and Remarks be committed to Writing every Night, before you Sleep, and ſo in a ſhort time you will have a Dictionary of Prudence and Experience of your own making.

For Wiſe Men now begin, not to be content to inhabit the World only, but to underſtand it too.

SECT. 22.

IT will be great Prudence in you well to ſtudy the Art of Complacency, certainly an Art of excellent uſe in the conduct of Affairs.

For there are ſo many Circum-

ſtances in the way to an Eſtate or Greatneſs, that a Moroſe or Peremptory Man, rarely attains either.

Make Sail while the Gale Blows; follow the Current whilſt the Stream is moſt ſtrong; for if Fortune be followed, as the firſt doth fall out, the reſt will commonly follow.

Never violently oppoſe your ſelf againſt the torrent of the times you live in; thereby to hazard your Fame or Fortune; but by fair Compliance attain your ſafety.

Plato compares a Wiſe Man to a good Gameſter, which doth accommodate his Play to the Chance of the Die.

So ſhould a Wiſe Man accommodate the Courſe of his Life to the Occaſions which do often require new Deliberations.

You muſt imitate *M. Portius Cato*, who was of ſuch a Temper, that

that he could fashion himself to all Occasions; as if he were never out of his Element. A Wise Pilot always turns his Sails according to the Wind.

Be not singular but observe the Humour and Genius of the times; for he that with the Camelion cannot change Colour with the Air he lives in, must with the Camelion be content to live only on the Air.

I must confess I am by the Malignity of my Stars, very Morose and Tart; I cannot asservile my self to the Humour of other Men; I cannot with *Anaxagoras* maintain Snow to be Black, nor with *Favorinus* a Quartan Ague to be a very good thing; but must appear without any Disguise, and declare my Judgment according to my own Sentiments.

I have no *Sol* in me, nor am I *Ductile*; I cannot mould my self

Plato-

Platonically to the Worlds *Idea*: I had rather loſe my Head than ſtoop to any low and un-becoming Action. In my Solitudes, I can bleſs my ſelf when I contemplate the Felicity that my Aſhes will meet with in the Urn.

SECT. 23.

HE that in a Wicked Age will endeavour to do that which ought to be done, or to ſtudy to be truly Vertuous and Juſt (which I wiſh you ever to be) will thereby hazard his Fortune and his Safety, and believe me, more Men are undone for their Vertues than for their Vices, and a good Man is more in danger than a bad.

A *Plebian* moved in the Senate of *Athens* to have *Ariſtides* baniſhed; being asked what diſpleaſure *Ariſtides* had done him, he replied,

replied, *None, neither do I know him, but it grieves me to hear every body call him a juſt man.*

Theodorus, the Patriarch, was ſcoffed at by the Grecian Court, as an Antick for uſing Goodneſs when it was out of faſhion, and adjudged Impudent for being Vertuous by himſelf.

In elder ſtory it paſſed for an Oracle of Prudence, that Honeſty was the beſt Policy, but in Modern practice you will find that policy is the beſt Honeſty: To deal juſtly looks like a piece of Knight-erranty, and a good Man is but *Apuleus.*

Vertue and Integrity when inverſed Men were Good and Innocent, were great Securities, but in a depraved State they are but as traps to enſnare thoſe who do profeſs them.

But if it ſhall be your infelicity to live in bad times (as I wiſh you the beſt)

beſt) I hope you may be the better for them by an Antiperiſtaſis.

If the times be perilous, you muſt as a diſcreet Pilot, play with the Waves which may indanger you; and by giving way thereunto avoid the hazard: So the Tempeſt may ſhake, but not rend your Sails.

In all Factions carry your ſelf with moderation, and ſo you may make uſe of them all.

And herein *Pomponius Atticus* was ſo happy, that all Factions loved him, and ſtudied to do him kindneſs, and in the midſt of them lived in Peace and Proſperity.

Factions in State never long hold their ground, for if they be not ſuppreſſed by the power of the State, they will be ruined by ſome Diſtempers riſing in their own Party.

But in Popular Commotions, if you

you ſtand Neutral, you will be ſure to run the fortune of the Bat, to be picked by the Birds, and to be bitten by the Mice.

I am of that boon Courage, that I had rather be devoured by a Lion than ſtung to death by Flies.

Neither can I ſuit my ſelf with thoſe Perſons who act for their advantage, like the Bird whereof *Leo Affricanus* makes mention, which when the King of Birds demanded Tribute would always rank himſelf amongſt Fiſh, and when the King of Fiſhes required his Service, would be always with the Birds.

But if any ſignal infelicity ſhall happen to fall upon you, the only way is, not to ſit ſtill, but to reſolve upon action; for ſo long as nothing is done, the ſame accidents which cauſed your misfortune do ſtill remain; but if you act ſomething, you may deliver your ſelf: However you expreſs a brave

brave Spirit, that you durſt attempt it.

But that which is out of your power let it be out of your ear: you may if you think fit, give your ſelf much trouble, but leave God to govern the World as himſelf pleaſeth.

If you will live comfortably, let God alone with his Providence, and Men with their Rights.

SECT. 24.

IF you aim at advancement, be ſure you have *Jovem in Arca*, otherwiſe your flight to Preferment will be but ſlow without ſome Golden Feathers.

You muſt ſtudy to enworthy your ſelf into the favour of ſome great Perſon, upon whom you muſt lean rather than upon your own Vertues; if not, you will be like a Hop without a Pole, for every one to tread upon. Though

Though Vertue be a Patient for Honour, and Preferments ought to be an encouragement for Worth. Yet in the *Epoche* and Account of Times, we have obſerved that Men of the greateſt Abilities are on Deſign ſuppreſt; and they deal with Perſons of the beſt Accompliſhment as the Birds in *Plutarch* did, who beat the *Jay* for fear in time ſhe might become an Eagle.

And it hath been the unhappy fate of many Vertuons Perſons, who like the Axe after it hath hewed out the hard Timber, to be hanged up againſt the Wall unregarded; or like a Top which hath been for a long time ſcourged and run well, yet at laſt to be lodged up for a Hobler.

But methinks it's great pity to ſee the Courtain drawn between a Vertuous Perſon and Preferment.

Yet

Yet I cannot with *Carneades* maintain that Injuſtice is to be preferred before Juſtice; or that it's better to be a Knave than a Vertuous Honeſt Man.

But many times I am under ſuch a Paroxiſm, that I am almoſt induced to think that it's better to be Fortunate than Wiſe or Juſt, and cannot but with *Brutus* cry out,

virtus colui te ut rem, at tu nomen es inane.

Therefore if you deſign to riſe and become great, I would not adviſe you to accompliſh your ſelf overmuch, or ſtudy to be very Learned or Wiſe; for I have obſerved that Wiſdom many times gives a check to Confidence, which is the Scale and Rundle by which many climb up to the Pinacle; and I find by experience, that under

der Heads and narrow Souls by Induſtry, accompanied with Ambition and Covetouſneſs, work Wonders, and do the Buſineſs of the World.

A little good Fortune is better than a great deal of Vertue; and the leaſt Authority hath advantage over the greateſt Wit.

SECT. 25.

BUt let nothing diſquiet you, a Vertuous Perſon will at one time or another be thought good for ſomething; and a Wiſe Man will once in an Age come in faſhion.

I am much pleaſed with the Remarks of *Themiſtocles* upon the *Atheneans*, who reſembled himſelf to a Plane-tree, the Leaves and Boughs whereof Men break off in fair Weather, and run under it for ſhelter in a Storm.

You

You must know that Honours and Preferments are rarely the reward of Vertue, but the Issue of Pleasure or Interest: Is it not strange to observe a Person raised to the Dignity of a Constable of *France*, for having taught Magpies to fly at Sparrows.

To what Grandeur do you think such another Person as *Domitian*, if he had lived in that Princes time, would have advanced himself unto who was so excellent at catching of Flies? But let Honour be your Merit, not your Expectation; and attain to Preferment, not by Winding Stairs but by the Scale of your own Vertues: If you miss of it, you must be content; there is a Reward for all things but for Vertue.

And it's sometimes a greater Honour to fail of the Reward of Merit, than to receive it; the glory and highest recompence of Noble Actions,

Actions, is to have done them; and Vertue out of it ſelf, can find no Retribution worthy of her.

SECT. 26.

BEware of Ambition (that over-rides without Reins) leſt you catch a Fall.

God gives Wings to the Ant; that ſhe may deſtroy her ſelf the ſooner.

And many Men, like ſealed Doves, they ſtudy to riſe higher and higher, they know not whither, little conſidering that when they are mounted to the Solſtice of their Greatneſs, every ſtep they ſet is paved with Fate, and their Fall, how gentle ſoever, will never ſuffer them to riſe again.

Let it be your Ambition to be Wiſe, and your Wiſdom to be Good: Reject Opinion, and you are like a Ship in the Harbour ſafe: It's

It's the unhappineſs of many Men, to covet the greateſt things, but not to enjoy the leaſt. The Deſire of that which we neither have nor need, takes from us the true uſe and fruition of that we have already.

A Wiſe Man, like *Empedocles* Sphere, is round, and all like it ſelf.

That which a Sober Man hath to do in this World, is to make his life comfortable.

Ever think, it's the beſt living in the Temperate Zone, between *nec ſplendide nec miſere.*

If Heaven ſhall vouchſafe me ſuch a Bleſſing, that I may enjoy a Groat or a Mole-hill with content, I can look upon all the great Kingdoms of the Earth, as ſo many little Birds Neſts.

And I can in ſuch a Territory prune my ſelf, as much as *Alexander* did, when he fancied the whole

whole World to be one great City; and his Camp the Caſtle of it.

If I were advanced to the *Zenith* of Honour, I am at the beſt but a Porter, conſtellated to carry up and down the World a vile Carcaſs: I confeſs my Mind (the Nobler Part of Me) now and then takes a Walk in the large Campagne of Heaven, and there I contemplate the Univerſe, the Myſterious Concatenation of Cauſes, and the Stupendious Efforts of the Almighty: In Conſideration whereof I can chearfully bid adieu to the World.

Depone hoc apud te, nunquam plus agere ſapientem, quam cum in conſpectu ejus divina atque Humana venerunt.

You will find by Experience (which is the beſt Looking-glaſs of

of Wisdom) that a Private Life is not only more pleasant, but more happy than any Princely State.

I can easily believe, That *Diocleſian* after his Retreat from the Empire, took more content in exerciſing the Trade of a Gardiner in *Salona*, than in being Emperour of *Rome*; for when *Maximianus Herculius* went to him to reſume the Empire (which he had with much felicity governed for twenty years) he returned this Anſwer, *That if he would come unto* Salona, *and obſerve the rare Productions of Nature, and ſee how well the Coleworts which he had planted with his own hands did thrive and proſper, he would never trouble his Head with Crowns, nor his Hands with Scepters.*

And ſometimes I think, that *Dyoniſius* took as great pleaſure in commanding his Scholars in *Corinth*, as in reigning over *Syracuſe*.

This

This made *Scipio*, after he had raiſed *Rome* to be the *Metropolis* of almoſt the whole World, by a voluntrary Exile to retire himſelf from it; and at a private Houſe in the middle of a Wood near *Linternum*, to paſs the remainder of his glorious Life, no leſs glorioufly.

The talleſt Trees are weakeſt in the tops, and Envy always aimeth at the Higheſt.

Thoſe who have been bad, their own Infelicity præcipitates their Fate; if good, their Merits have been their ruin.

If they have been fortunate abroad, they have been undone at home by Fears and Jealouſies.

If unſucceſsful, the Capricio's of Fortune, are counted their Miſcarriages, and their Unhappineſſes eſteemed for Crimes.

Howſoever a Vertuous Honeſt Man (as I wiſh you ever to be)

though his Bark be ſplit, yet he ſaves his Cargo, and hath ſomething left towards his ſetting up again.

But if it be your Fortune to riſe and become a Favourite to a great Perſon, as you may have ſome hopes in *Eutopia*; for I have heard Men are advanced there for their Merit and Worth.

You muſt underſtand there are many Doors which open to Preferment, but the Prince keepeth the Keys of them all.

Therefore be ſure to ſtudy well the Alphabet of his Humour; and obſerve his Inclinations, as the Aſtronomers do the Planet Dominant, and the Mariners the North Star.

For Great Perſons accompt them the Wiſeſt Men, that can beſt ſuit themſelves to their Humour; and uſually they tye their Affections no further than their own Satisfaction; and

and to deal truly with you, the life of thoſe who wait upon great Perſons is nothing but the Art of Fencing. He that on the right or left hit their Humour, win and partake of their Bounty, but not he that uſeth much Skill.

Therefore as Princes have Arts to govern Kingdoms, ſo Favourites muſt have Arts by which they muſt govern their Prince.

Deſire not to monopolize his Ear, for his Miſadventures will be imputed to you; and what is well done, will be aſcribed to himſelf.

Too great Services will be overſights and weakneſs in you; that Merit to which Reward may eaſily reach, doth ever beſt.

To ſtudy the Humour of a Prince may for the preſent advance, but to underſtand the Intereſt of his Kingdom, is alwayes ſecure.

He that ſerves a Princes private Intereſt is great for a time, but he is always ſo who is careful of the publick good.

Be ready to give an account, if required, of all your Tranſactions: for he is like Gold which hath too much allay that feareth the touch.

SECT. 27.

IN all your Deportments be humble and of eaſie acceſs; a Favourite is like Coin, to which Vertue may give the Stamp, but it's Humility muſt give the Weight.

A high Fortune, like great Buildings, muſt have low Foundations.

Pride doth ill become any Perſon, and though no Man be thereby injured, yet it doth move in others an offence; for none can indure an exceſſive Fortune any where ſo ill, as in thoſe who have been in an equal degree to themſelves. You

You muſt be *Minimus in ſummo*, like the Orient Stars, the higher they are the leſs they appear; *Honoris bonum ſine clavi & ſera*; It's like the Roſe, which in the Evening makes its Tomb of the Scarlet, which in the Morning it made its Cradle: To be proud of Knowledge is to be blind with Light; to be proud of Vertue is to poiſon your ſelf with the Antidote; to be proud of Authority is to make you raiſe your Downfal.

A Country Man in *Spain* coming to an Image enſhrined, the firſt making whereof he could well remember, and not finding that reſpectful Uſage which he expected, *You need not* (quoth he) *be ſo proud, for we have known you from a Plum-tree*: Have a care you do not find the Mythology in your ſelf.

To be humble to Superiors is Duty, to Equals Courteſie, to In-

feriors Nobleneſs, to all Safety.

Be careful not to exaſperate any Sect of Religion; Rigor ſeldom makes ill Chriſtians better, but many times it makes them reſerved Hypocrites: Zeal doth well in a private Breaſt, and Moderation in a publique State.

Never do that in Proſperity, whereof you may repent in Adverſity.

Ever think Goodneſs the beſt part of Greatneſs; when Honour and Vertue are in Conjunction, it's a noble Aſpect, and *Jupiter* is Lord of that Aſcendent.

But greatneſs without Goodneſs, is like the *Coloſſus* of *Rhodes*, not ſo much to be admired for its Workmanſhip, as its huge Bulk; therefore make Goodneſs like a Diamond ſet in Gold, a ſupport to Greatneſs.

Greatneſs may build the Tomb, but it's Goodneſs muſt make the Epitaph.

SECT. 28.

GIve things the right Colour, not varniſhing them over with a falſe Glaſs: A Flatterer is a dangerous Flie in a State, yet they thrive and proſper better than the moſt worthy and brave Men do.

I have much of the Genius of that Courtier in me, who being asked by *Heliogabalus*, *How he durſt be ſo plain? Becauſe I durſt die*, ſaid he, *I can but die if I am Faithful, and I muſt die if I Flatter.*

But I would adviſe you to have ſo much of the Perſian Religion in you, as to Worſhip the riſing Sun; you muſt learn to tranſlate into Engliſh, *Neminem triſtem demittere*; and when you cannot give Men ſatisfaction in that they deſire, entertain them with fair

Hopes; Denials muſt be ſupplied with civil Uſage, and though you cannot cure the Sore, yet your Prudence may abate the ſenſe of it.

If you have any Vertuous Deſign in projection, it's Prudence before you come to Action, ſometimes to give things out on purpoſe, to ſee how they will take; by that means you will diſcover the Inclinations of the People; if it hath no fair reception preſently check it, and make no farther progreſs.

If you deſire that the Deſigns you labour with, may not prove Abortive, do not aſſign them a certain day of their Birth, but leave them to the Natural Productions of fit Time and Occaſions; like thoſe curious Artiſts in *China*, who temper the mould this day, of which a Veſſel may be made a hundred years hence.

If

If you have Enemies, as you muſt expect many, being great in your Maſters Favour, the better to eſtabliſh your ſelf, is privately to give out falſe Libels and Reports, tending to your own Diſgrace; your Enemies like Powder will fire at the firſt touch, and then you know what you have to do: And to deal plainly with you, the greatneſs of one Man is nothing but the ruine of others, and their Weakneſs will be your Strength.

SECT. 29.

BUt if any Paſquils or Libels ſhall be vented againſt you by others (as the moſt excellent Perſons many times are inſeſted with them) it's more Prudence to bury them in their own Aſhes, than by confuting of them, to give them new Flames; for Libels neglected will preſently find a Grave.

But let me tell you, As falſe Rumors and Libels are not always to be credited, ſo are they not always to be condemned; it being no leſs vain to fear all things, than dangerous to doubt of nothing.

And we have Learned by Experience, that Libels and Paſquils (the only weapons of ſome unhappy Perſons) have been proemial to the Ruin and Deſtruction of the braveſt Men.

You muſt be careful to keep an Ephemerides, to know how the great Orbes of the Court move; and if any new Star ſhall ariſe out of the Eaſt, and Men begin to worſhip it, you muſt ſtudy either to eclipſe or ſuppreſs it; therefore it will be prudence to cut off all ſteps by which others may aſcend to height or grandeur, for if you leave any ſtairs ſtanding others will climb up.

And I muſt tell you, it's more ſafe

ſafe at Court to have many Enemies of equal Power, than one falſe and ambitious Friend who hath abſolute Command.

But in caſe any ſhall get up, you muſt by your Sagacity remove him out of the way, under pretence of ſome honourable Employment or otherwiſe; when that is done, you know how *Auguſtus Cæſar* dealt with *Mark Anthony* when he got him from *Rome* into *Ægypt*.

It hath been the practice of ſome, like the Fox, to thruſt out the Badger that digged and made room for him, but this muſt be left to your Diſcretion.

In all Buſineſs ever pretend the publick good, that will make you popular, and ſo you may with more ſafety and ſecurity drive on your own private Intereſt; and let me adviſe you to be ſo faithful a Servant to your Maſter,

that

that whatsoever you do your self, you suffer no others to deceive him.

Study what you can to partake of his Bounty, the more you obtain from him the greater is your security; for he will look upon you as his Creature and by him raised, and so will endeavour to preserve you; but if you propose any thing which you are afraid will hardly be accepted or granted, offer it by parcels, that one piece may be digested before the other be presented.

In all your Negotiations you must have an indiscernable way of Intelligence, as Angels have of Communication: *Gyges*'s Ring will be of great use unto you, for he observeth best, who is least observed himself.

And if you design your own safety ever speak Truth, for you will never be believed; and by this

this means your truth will ſecure you if queſtioned, and put thoſe you deal with (who will ſtill hunt counter) to a great loſs in all undertakings.

It will be Prudence in you to oppoſe in Council all Reſolutions as to Buſineſs of Importance in Dubious Matters; if the thing deſigned ſucceed well, your advice will never come in queſtion, if ill (whereunto great undertakings are ſubject) you may make advantage, by remembring your own Counſel.

But in great Concerns it will be your Wiſdom not to reſt in the dull Counſels of what is lawful, but to proceed to quick Reſolutions of what is ſafe.

Admit none to be of your Cabal but ſuch as have their Fortunes ſolely depending upon you.

In dangerous Attempts put others before you to Act, but ever keep

keep your ſelf behind the Curtain.

In doubtful Matters you muſt be always provided with ſome cunning Stratagems, either to baffle your Enemies, or elſe to ſecure your ſelf and your own party.

If by Wiſdom you cannot attain your Ends, uſe *Argenta tela*, they never fail; for *Virtutem & ſapientiam vincut, Teſtudines:* And as Men have a Touch-ſtone to try Gold, ſo Gold is the Touch-ſtone to try Men.

SECT. 30.

I Have hinted theſe unto you, not that you ſhould act any thing againſt Honour, or the Dignity of your Religion.

Prudence is an Armory, wherein are as well Defenſive as Offenſive Weapons; of the firſt you may make uſe of upon all Occaſions, but

but of the other only upon Neceſſity.

We know that the *Apocrypha* is allowed to be digeſted into one Volumn with the Sacred Word, and read together with it, but where it thwarts that which is Canonical, it's to be laid aſide.

Policy and Religion, as they do well together, ſo they do as ill aſunder; the one being too cunning to be Good, the other too ſimple to be Safe, therefore ſome few Scruples of the Wiſdom of the Serpent, mixt with the Innocency of the Dove, will be an excellent Ingredient in all your Actions.

SECT. 31.

SECT. 31.

BUt I have ſtained too much Paper, I muſt with *Apelles Manum de Tabula*; if you be mounted on the Pyramid of Honour, you muſt know it hath but one Point, and the leaſt Step may hazard your Fall.

If you ſhould chance to loſe your ſelf in the Empire of Greatneſs, return to your own Solitudes and Privacy, and there you may find your ſelf again.

Let no condition ſurprize you, and then you cannot be afflicted in any: A noble Spirit muſt not vary with his Fortune; there is no Condition ſo low but may have Hopes, nor any ſo high that is out of the reach of Fears.

In your worſt eſtate hope, in the beſt fear, but in all be circumſpect; Man is a Watch which muſt be looked

looked too and wound up every day.

It no leſs becometh the worthieſt Perſons to oppoſe Misfortunes, than it doth the weakeſt Children to bewail them.

It's the temper of a brave Soul always to hope; Adverſities are born with greater Glory than deſerted: For ſuch are the Comforts of unhappy Vertues and innocent Souls.

It was a rare temper of *Eumenes*, whoſe Courage no Adverſity ever leſſened, nor Proſperity his Circumſpection. One month in the School of Affliction will teach you more, than the grave Precepts of *Ariſtotle* in ſeven years; for you can never judge rightly of Humane Affairs, unleſs you have firſt felt the blows and deceits of Fortune.

SECT. 32.

SECT. 32.

I Am not (I bleſs my Stars) diſturbed at any thing, neither doth Paſſion diſquiet me: I hate nothing except it be Hatred it ſelf; and I am no more troubled for the want of any thing I have not, than I am becauſe I am not the Sophy of *Perſia*, or the Grand Signiour: He is a happy man that can have what he will, and that I profeſs my ſelf to be, becauſe I will nothing but that I can have.

I am much delighted with the pleaſant humour of *Thraſylus*, and can in my own conceit make my ſelf as rich as the *Indies*.

I am a little World, and injoy all things within my own Sphere: Honour and Riches, which others do aſpire unto, I do now poſſeſs and enjoy them in my ſelf: Health is the temperate Zone of my Life; and

and my Mind is the third Region in me; there I have an Intellectual Globe, wherein all things ſubſiſt, and move according to my own *Idea's*.

Doth any Man rob you of your Goods, conſider that God by that Man takes back what he hath only lent you; the thing you fore-ſaw is come to paſs, and what ſhould amaze you? That which hath happened out, 'tis but that which you have often ſeen and known.

All things, by Nature, in the Univerſe, are ſubject to alteration and change: How ridiculous then is it, when any thing doth happen, to be diſturbed, or wonder, as if ſome ſtrange thing had happened?

I muſt own my ſelf as a part of the Univerſe, and therefore cannot be diſpleaſed with any thing that happens to my particular ſhare; for nothing which is good to the whole, can be hurtful to that which is part of it. How-

However, *Innocens sit Animus initatâ fortunâ*; for Vertuous Persons, like the Sun, appear greateſt at their ſetting: And the Patient induring of a neceſſary evil, is next unto a voluntary Martyrdom.

Adverſity overcome, is the higheſt Glory, and willingly undergone the greateſt Vertue; Sufferings are but the tryal and touch-ſtone of gallant Spirits.

SECT. 33.

AND though you are fallen from your Princes Favour, yet you may be a *Rex Stoicus*, a King in our own Microcoſme; and he who knoweth how to rule that well, may deſpiſe a Crown: Thrones are but uneaſie Seats, and Crowns nothing but ſplendid Miſeries.

A

A quel les Rey, que nunca vio Rey.

The change of your Fortune may diminiſh your hopes, but it will increaſe your quiet; you muſt underſtand that Favourites are but as Counters in the hands of great Perſons; raiſed and depreſſed in valuation at pleaſure.

There is no conſtancy either in the Favour of Fortune, or in the Affection of great Perſons; ſo that no wiſe Man can truſt the one or depend ſafely upon the other.

But whatſoever the Traverſes of Fortune are, let no diſcontent ſurprize you; if the thing be within your power, manage it to your content; if not, it's weakneſs in you to be diſquieted.

Do your beſt, that the beſt may happen out; if that do not yet think it beſt: However it will be but Piety in you to ſubmit to Divine Providence.

A humble Soul, like a White Sheet, muſt be prepared to receive that which the hand of Heaven ſhall imprint upon it.

Never antidate your own Miſfortune, for many times Men make themſelves more miſerable than indeed they are; and the Apprehenſion of Infelicity doth more afflict them, than the Infelicity it ſelf.

Hope will be your beſt Antidote againſt all misfortune, and Gods Omnipotency an excellent means to fix your Soul.

If you be not ſo happy as you deſire, it is well you are not ſo miſerable as you deſerve; if things go not ſo well as you would they ſhould have done, it's well they are not ſo ill as they might have been.

If you ſeriouſly conſider, you have received more good than you have done, and done more evil than you have ſuffered.

Meaſure not Life by the enjoy-

ment

ment of this World, but by the preparation it makes for a better, looking forward what you ſhall be, rather than backward what you have been: Believe me, he that anchoreth one thought upon any thing on this ſide Heaven, will be ſure to be a loſer in the end.

To ſerve God, and keep his Commandments, is the onely Wiſdom, and will at laſt, when the account of the World ſhall be caſt up, be found to be the beſt Preferment and higheſt Happineſs: And ſo farewell; remember your Mortality and Eternal Life.

Sententiæ

Sententiæ Stellares,

OR

Maximes of Prudence

To be obſerved by

ARTISONS of STATE.

1. THat Government is beſt tempered, where a few drams of fear are blended with the Peoples love.

2. It is the intereſt of Princes to make Acts of Grace, peculiarly their own; becauſe they which have commonly the Art to pleaſe the People, have commonly the power to raiſe them.

3. He who putteth off his Hat to the People, giveth his Head to the Prince; for the immoderate Favour of the Multitude, as it can do a Man no good, ſo it will undo ſo many as ſhall truſt to it. It was ſaid of the Earl of *Suſſex*, that he was

was grown ſo popular, that he was too dangerous for the times, and the times for him.

4. He that gives a Prince Counſel by his deſires, ſets Intereſt which cannot err, by Paſſions which may.

5. It may ſometimes be the Intereſt of a Prince, not only to remove Grievances, by doing what is deſired, but even Jealouſies by doing ſomething which is not expected: For when a Prince does more than his People looks for, he gives them reaſon to believe that he is not ſorry for doing that they deſired.

6. In popular Tumults many times nothing is more ſafe than ſpeed, and greater advantages accrew by Expedition than Delays; for while ſome are in fear, ſome in doubt, others ignorant, all may be reduced to the limits of Obedience; and Fury when the firſt blaſt is ſpent, turns commonly to Fear; and thoſe Perſons which are the Heads of Rebel-

lion, whom the People honour and admire at firſt, are at laſt plentifully repayed with ſcorn and contempt.

7. When a Prince ſeeks the love of his Subjects, he ſhall find in them enough of fear; but where he ſeeks their fear he loſes their love.

8. Denial from Princes muſt be ſupplied with gratious uſage, that though they cure not the Sore, yet they may abate the Senſe of it; but beſt it is that all Favours come directly from themſelves, Denials and things of bitterneſs from their Miniſters. Therefore if a Prince reſolve not to anſwer a Requeſt, the leaſt offenſive way is, not to uſe direct Denial, but by delays prolong the time; and ſo in place of effect, afford good expectation. *Henry* the Fourth of *France* was ſo courteous, that when he would not anſwer a Petitioner, he always ſo obliged him with ſome good word, that he always went away ſatisfied.

9. The

9. The more a Prince weakneth himſelf by giving, the poorer he is of Friends.

10. Equal Authority with the ſame power, is ever fatal to all great Actions; and therefore one wiſe General having but a thouſand Men, is more to be feared than twenty of equal Authority; for they are commonly of divers Humours, and judging diverſly, do rarely what is to be done: And loſe time before Reſolutions can be taken.

11. Reward and Puniſhment juſtly laid, do ballance Government, but it much concerns a Prince, the hand to be equal that holds the Scale; therefore if any Subject doth deſerve never ſo highly of his Prince, if he becomes afterwards a Malefactor, he muſt be made an example of Juſtice, without regard of his former Merit. *Manlius Capitolinus*, though by Valour he had delivered the Capitol of *Rome* from the *French*, who be-

beleaguered it; yet afterwards growing seditious, was thrown down from the Capitol, which by his great Renown he had formerly delivered.

12. That Prince which screws up the Pins of Power too high, will break the Strings of the Common-wealth. Wise Princes make use of their Prerogative, as God Almighty doth of his Omipotency, upon extraordinary occasions.

13. The Prince is the Pilot of the Common-wealth, the Laws are his Compass.

14. Reversionary Grants of Places of Profit and Houour by Princes, are the bane and ruin of Industry; but acts of Grace and Bounty are the golden Spur to Vertuous and Generous Spirits.

15. In Holy things he that strikes upon the Anvil of his own Brain, is in danger to have the sparks flie in his face.

16. A

16. A Kingdom is like a Ship at Sea, whoſe Ballaſt ſhould be the Princes Coffers; which if they be light and empty, ſhe doth nought but tumble up and down, nor can be made to run a direct and ſteady Courſe: Therefore it's the intereſt of Princes to have a good Treaſure againſt all Extremities; for Empty Coffers give an ill ſound.

17. That Prince, who upon every Commotion of the Subject, ruſheth preſently into Open War; is like him who ſets his own Houſe a fire to roſt his Eggs.

18. That State which goeth out of the Liſts of Mediocrity, paſſeth alſo the Limits of Safety; while *Sparta* kept her ſelf within thoſe boundaries that *Licurgus* preſented unto her, ſhe was both ſafe and flouriſhing; but attempting to enlarge her Territories by new acquiſts of other Cities in *Greece* and *Aſia*, ſhe every day declined.

19. Rather than the leaſt diſhonour ſhall fall upon the State, it's prudence, ſometimes to preſerve the Honour of the Publique, to caſt the Male Adminiſtration upon ſome Favorite or Counceller, and offer him a Sacrifice to Juſtice.

20. *Charles* the Fifth laid the loſs and diſhononr he received in the invaſion of *France*, by way of *Provence*, to *Anthony de Leva*. The *Spaniard*, to cover the Diſhonour they received in theirattemptagainſt *England* in Eighty Eight, caſt it upon the Duke of *Parma* in his not joyning with them in convenient time. So did *Charles* the Sixth of *France*, upon the Duke of *Berry*, in his Deſign of Invading *England*, as many Wiſe Princes and States had formerly done.

21. Reputation abroad, and Reverence at home, are the Pillars of Safety and Soveraignty.

22. Taxes which the Soveraign Levies

Levies from the Subject, are as Vapors which the Sun exhales from the Earth, and doth return them again in fruitful Showers.

23. Too great a City in a Nation, is like a bad Spleen in the Body Natural, which ſwells ſo big as makes all other parts of the Body lean; therefore ſome ſober perſons have conceived that it's more Prudence to have three Cities of equal Power, that in Caſe one ſhould Rebel, the other too might Ballance or give Law to the Third. A great City is the fitteſt Engine to turn an Old Monarchy, into a New Common-wealth.

24. That State which doth not Subſiſt in Fidelity, can never continue long in Potency.

25. Wiſe Princes muſt ſometimes deal with Mutinous Subjects, as the Sun did to take away the Paſſengers Cloak, not as the ruffling Winds, to blow him down.

26. There is nothing which doth more impoverish a Prince, than Imprests of Mony at great usance, for thereby a Prince is brought to one of these two Extremities, either to overthrow his Dominions and Finances, whereof the *French* Kings are Examples, or else to play Bankrupt, and pay none, as King *Philip* of *Spain* hath done to the Merchants of *Genoa*, *Florence*, *Ausburgh*, and almost to all the Banks in Christendome.

27. Tumults may be raised by Men of little Courage, but must be maintained by Hazard, and ended with the Loss of the most Valiant.

28. In Popular Tumults it's safer for a Prince with some yielding, to condescend to Peace, than by standing upon high Points of Honour, to Hazard the Issue of a Battle, wherein the King cannot win without his weakning, nor lose without danger of his undoing. *Lewis* XIII. of *France* was a sad and mournful instance hereof.

29. When

29. When any miſchief grows in a State, and becomes formidable, it's many times more Prudence to temporize with it, than by force to attempt the redreſs of it: For they who go about to quench it, kindle it the more, and ſuddenly plucks down that miſchief upon their Heads, which was then but feared from them: By Courting or diſſembling the miſchief, if it doth not remove the evil, at leaſt it's put off for a longer time.

30. *Charles* the Fifth (even he who was Surnamed the Wiſe) of *France*, at ſuch time as he was Regent in *France*, his Father at that time being a Priſoner in *England*, by evil Counſel of ſome, being ignorant in matters of State, at once ſuſpended all the Officers of *France*, of whom he ſuppreſſed the greateſt part, appointing Fifty Commiſſioners for the hearing ſuch Accuſations, as ſhould be laid againſt them

for Extortation and Bribery by them committed; whereupon all *France* was in ſuch a Tumult (by reaſon of the great number of ſuch as were Male-contents) as that ſhortly after, for Remedy thereof, he by Decree in the High Court of Parliament in *Paris*, was forced to abrogate the former Law.

31. It's a noble Ambition, and abſolutely neceſſary for a Prince, to believe none of his Subjects more worthy than himſelf, nor more fit to govern; when he hath not this good opinion of himſelf, he ſuffers himſelf to be governed by others, whom he believes more fit than himſelf: and by this means falls into many infelicities. This was the unhappineſs of *Philip* the Third of *Spain*, though a Prince of eminent parts, yet ſuffering himſelf to be governed by the Duke of *Lerma*, he became of ſo little eſteem with his People, and had

no

no ways to free himſelf from thoſe Indignities which were caſt upon him, but by becoming a Churchman and a Cardinal.

32. A Wiſe Prince, when he is obliged to make War, ought to make it powerful and ſhort; and at firſt to aſtoniſh his Enemies with formidable Preparations, becauſe by this means it returns to good Husbandry; and the Conqueſts made through fear of Arms, reacheth farther than thoſe made by the Arms themſelves.

33. Puniſhment and Reward are the two Pillars where on all Kingdoms are built; the former ſerves for reſtraining of vile Spirits, the latter for the encouragement of the generous: The one ſerves inſtead of a Bridle the other of a Spur.

34. The love of the Subject is the moſt ſure Baſis of the Princes Greatneſs; and Princes are more ſecure and better defended by the love

love of the People, than by many Troops and Legions. Every Wiſe Prince muſt ſuppoſe that times of Trouble may come, and then will be neceſſitated to uſe the ſervice of Men diverſly qualified; therefore his care and ſtudy muſt be in the mean time ſo to entertain them, that when thoſe ſtorms ariſe, he may reſt aſſured to command them: For whoſoever perſwades himſelf by preſent Benefits to gain the good will of Men, when Perils are at hand, ſhall be deceived.

35. It's not ſafe for a Prince to commit his Secrets to his greateſt Favourite, for if he that is concerned will give, the Prince is certainly betrayed.

36. It concerns a Prince to contain his beſt Friends within a moderate and convenient Greatneſs, as to weaken and depreſs his greateſt Enemies.

37. Forreign Succours are moſt dangerous

dangerous, and therefore it muſt be the laſt reſolve of every wiſe State; for they are ſeldom gotten out but by the undoing that State which received them; or elſe, as moſt commonly it happens out, they make themſelves Maſters of it.

38. In all Diſtempers in a State, *Pilæ Aureæ*, are the beſt Phyſick; for they ever work ſafely.

39. Thoſe People which by Arms do endeavour to deliver themſelves from Oppreſſion, do many times change the Tyrant, but not the Tyranny; and after a Rebellion is ſuppreſſed, the King is more King, and the Subject more Subject.

40. The chief Wiſdom and Happineſs of a Prince, is to know well to enjoy the Soveraignty of his Power, with the Liberty of his Subjects: Love, Fear, and Reverence, are the three Ligaments which tie the Hearts of the Subjects

to

to their Soveraign: Let the Prince have the firſt in height, the ſecond in good meaſure: And of the laſt ſo much as he can.

41. That State which doth affect Grandeur, or the Preſervation of its Intereſt, muſt be bold and daring; in the mean there is no ſafety: And thoſe attempts which begin with danger, for the moſt part are crowned with Glory, and end in Honour.

42. That State which will preſerve it ſelf in Puiſſance, muſt prevent Diviſions, to which States are ſubject; and where People are Factious and apt to Diviſions, it's Prudence to ſoften them with Pleaſures; for where they are ſubtile and proud, they muſt be made voluptuous, ſo their Wit and Malice will hurt the leſs. It's ſome ſecurity that a Faction is deboſhed, for it's not ſafe to ſuffer ſober Men to come to undo the Common-wealth.

wealth. As in a Tempeſt each Wave ſtriving to be higheſt, rides upon the Neck of that which haſted to the Shore before it, and is it ſelf ſuppreſſed by a following; So it happens in a Civil Tempeſt of the Common-wealth, each Party ſtrive to ſuppreſs the other, till a third undiſcerned aſſaults and ſuppreſs the Conqueror.

43. When a Nation is at War within it ſelf, it's not ſafe for any State or Prince to attempt the Invaſion of it, for it will certainly reunite them.

44. Whatſoever a Prince doth, it's to be preſumed that it was done with great Reaſon: If he commandeth any thing, every one is bound to believe that he hath good reaſon to command the ſame; his Actions are manifeſt, but his Thoughts are ſecret. It's our Duty to tollerate the one, and not to murmur againſt the other; for the

Books

Books of Kings are written in dark Characters, which few can uncipher; and their Actions like deep Rivers, whereof we see the course of the stream, but know not the source of it.

45. When a State is jealous of the Obedience and Loyalty of the Metropolis, or Chief City in its Dominions; the only means to secure its Obedience, is to borrow great sums of Money of them; for by that means they will not easily break out into any Action or Rebellious Attempts, for fear of losing their Money. *Edward* the Second of *England*, being deprived by his own Subjects of his Royal Diadem, had never been restored, if he had not been indebted to the Citizens of *London*, who upon his coming up to *London*, purchased him the Favour and Friendship of the greatest part of the City; of which being Master, his Power encreased, and thereby

thereby became ſo ſtrong, that he ſubdued moſt of his Enemies, and thereby recovered his Kingdom.

46. *Eumenes* underſtanding that divers Noble Men ſought occaſions to kill him, to prevent their Malice againſt him, pretended that he had need of great ſums of Money, which he borrowed of them who hated him moſt, to the end they might give over the ſeeking of his Death, whereby they were aſſured to loſe all their Money.

47. He who groweth great on the ſudden, ſeldom governeth himſelf in the change: Extraordinary Favour to Men of weak or bad defects; doth breed Inſolency in them, and Diſcontentment in others; two dangerous Humours in a Commonwealth.

48. Great Perſons muſt not at all be touched, but if they be, they muſt be made ſure from taking Revenge; and there is nothing more dangerous

dangerous than to bring a great Courage to the place of Execution, and then grant him his Pardon; for he will always remember the Affront and forget the Pardon.

49. Sudden Reſolutions are always dangerous, and no leſs Peril enſueth of ſlow and doubtful delays.

50. It's the Intereſt of Princes, that their Servants fortunes ſhould be above Temptation; for many times new Officers to Princes, are like freſh Flies, bite deeper than thoſe which were chaſed away before them.

51. Princes ſtrike their Enemies more ſmartly with the Head than with the Hand, and are as much to be feared for their Prudence, as for their Valour.

52. A good Magiſtrate muſt be like the Statue of *Apollo*, which had a Lance in one hand, and a Harp in the other, that is, Reſolution to awe on the one ſide, and Sweetneſs

Sweetneſs to oblige on the other.

53. A Prince hath more reaſon to fear Money that is ſpent, than that which is hoarded up; becauſe it's eaſier for Subjects to oppoſe a Prince by Popularity, than by Arms.

54. Outward Eſteem to a Great Perſon, is a Skin to Fruit; which though a thin Cover, yet preſerves it.

55. No Man can be Merry, that hath more than one Woman in his Bed, more than one Faith in his Heart.

56. What wants a Soveraign (ſays a flattering Courtier?) Truth, ſaid a ſerious King.

57. A ſound Faith is the beſt Divinity, a good Conſcience the beſt Law, and Temperance the beſt Phyſick.

58. A good Magiſtrate muſt be made up of *Craterus* and *Hepheſtion*, who muſt love the Kings Intereſt and his Perſon: For he that loves not his Intereſt, hath no kindneſs for his Perſon.

59. He

59. He that entertains a dangerous Design, puts his Head into a Halter, and the Halter into his Hands to whom he first discovers it.

60. The dis-esteem of Religious Ceremonies, argues the decay of the Civil Government. Pious Princes have first kept their People Religious, and thereby made them Vertuous and United.

61. Heresies and Errors in the Church, are rather to be suppressed by Discipline, than increased by Disputations; for in many Cases it's Impiety to doubt, and Blasphemy to dispute.

62. The Riches of the People are the Princes Safety, but their Poverty his Calamity; for they being Rich will not easily attempt against the Government, For fear of loss; whereas being poor and beggerly, will upon every discontent be apt to break out into Action; for such will think being poor, that

that they cannot be worſe, but by bold Attempts they may be better.

63. Great Men are the firſt that find their own Grief, and the laſt that find their own Faults.

64. Diſcontent is the greateſt weakneſs of a generous Soul, which is always ſo intent upon its unhappineſs, that it forgets its remedies.

65. There is a time when you may ſay nothing, and a time when you may ſay ſomething, but never a time when you ſhould ſay all.

66. Emulation amongſt Favorites is the ſecurity of Princes.

67. The Lord Chancellor worthily ſaid, That he would not have his Servants gain by his Livings or Decrees, becauſe the firſt were Gods, the ſecond the Kings: To honeſt Men your places, ſaid he, are enough, to Knaves too much.

68. When a Couſin of Juſtice Sir *John Fitz-James*, urged him for a kindneſs, *Come to my Houſe* (ſaith the Judg)

Judg) *I will deny you nothing; I come to the Kings Court and I must do you Justice.*

69. The two main Principles which guide Humane Nature, are *Conscience* and *Law*; by the former we are obliged in reference to another World, by the latter in reference to this.

70. Two things break Treaties, Jealousie when Princes are successful, Fear when they are unfortunate.

71. Inconveniences which happen to Government, are sudden and unlooked for; therefore a Prince must be provided in *Omnem Eventum.*

72. It's safer for a State by Death to extinguish the Power, or by Pardon to alter the Wills of great Offenders, than to put them to Exile or Abjuration; therefore *Henry* the Fourth of *France*, being advised to banish Marshal *Byron*, he said, *That a burning Fire-brand casts more Flame and Smoke out of a Chimney, than in it.*

FINIS.

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